

A brief and ple-
asant discourse of du-
ties in Mariage, called
the Flower of Friend-
shippe.

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Cum privilegio.



To the Noble and most
Vertuous Princesse, Eli-
zabeth, by the Grace of God,
of Englande, Fraunce, and Ire-
lande Queene, defender of the
Faith. &c. Be long lyfe, quiet
reigne, and perfite
helth.



HEN I CON-
sider, moste noble
Queene and Soue-
reigne, that wyth-
in your Maiesties
sacred breast, wise-
dome, adourned
wyth Noble ver-
tues, is only harbored. From whence, as
from a pure Fountaine, doth flowe, the
deedes of a Noble hart, wayng there-
withall, your Maiesties highe dignitie,
and the lownesse of my estate, with my
simple skill: I stoode as one dismayde,
not daring to aduenture to put thys
my base style to the hearing eyther of
your maiesties reuerent eares, or to the

A 2 judge-

The Epistle

judgement of your skilfull eyes : so ô ne
well otherwise, with the learned labors in t
of more excellent authors satissified. Yet sem
dailye perceyuing the clemencie of tho
your hignesse most noble minde , con- wyl
ioyned with so high an estate of Soue- mos
reignetie , and noting your Princelyc sin
curtesie, and, as it were, a heauenly hu-
militie matched with the great know-
ledge, graffed in the roote of your Ma-
iesties royall hart, I was by this, though
before discouraged , boldened to pre-
sume so farre, as humblyc to offer thys
my simple present vnto your High-
nesse, expressing my goodwill , which
of my fruitelesse Garden, and barraine
soyle , haue founde out thys fragrant
Flower of Friendship, crauing the only
accepting of the same no otherwise,
than that Noble *Alexander of Macedon*,
who greatly esteemed the poore Poëme,
giuen him by the Philosopher *Pirro*,
Or Antoninus the Emperor, that cōside-
ring the giuers good will, highly regar-
ded a fewe simple Metres offered vnto
him. Wherfore, redoubted Souereigne
ô noble

Alexander

Antonin^o

Dedicatore,

o noble Alexander my hope is, for that,
rs in the person of your Maiestie, are af-
- sembled the rare vertues, not onely of
f those Princes, but of many others, you
- wyll amongst the Noble presentes of
- more higher estate, receyue these fewe
- simple lines, as from him, that conti-
- nuallye prayeth for the long
- and prosperous continu-
- ance of your Maie-
- sties happye
- reigne.

Your Maiesties most bumble
Subject, Edmund
Tilney.

light a n
mo abz
bea Ma
ent en
son an
sau pa
in

¶ A briefe, and pleasaunt
discourse of duties in
Mariage.



HAT TIME
that Flora hadde
clothed the earth,
and braunchesse
of the newe sprin-
ging treas, with
leaues of livelye
græne, and being
as it were in the
prime of hys de-
lightes, had garnished the pleasaunt fields

a newe with fragrant flowers, early on a
morning, when Phœbus also had spreade
abroade his blissfull rayes, and comfortable
beames, I with a friende of mine, called
Maister Pedro di luxan, devised how to
enioye some parte of that delightfull sea-
son, and in the ende concluded to walke,
and range abroade in the fieldes, and plea-
saunt groues, wheie we were not onelye
partakers with y swæte recording birdes,
in the wonderfull workes of the almygh-
tie;

The Flower of

tie: but were thereby also occasioned, to
glorifie the Creator thereof. Thus con-
suming the time, till it was ne're none,
and when the Sunne began to waxe som-
what warme, we determined to go from
thence, vnto a worthie Ladies house thers-
by called the Lady Iulia, where we might
rest vs the heate of the day. And as it chaū-
red, we came in very good time. For euē
as we entered the Ladies house they had
newly washed, & were ready to sit downe
to dinner, where we founde a ioyfull com-
panie assembled togithers, both Ladies,
and gentlemen, amongst the whch, was
Madame Iulias daughter, called the Ladie
Isabella, a very faire gentlewomā. There
was also þ Lady Aloisa with manie other
Ladies, and their knycked Mates, besyde
M. Lodouic Viues, and an olde Gentle-
man called M. Erasmus, of whome after
we had taken acquaintance, and vsed such
courtesie as þ time, and place required, we
sate all downe orderlye to dinner, where
there was such exceeding chere, such plea-
saunt talke, such melodye, and such swēte
cheering of þ Ladies, that it was a wōrldes

to

Friendship.

to to sē how mery we were. And being thus
in our pleasures, the Lady Iulia deuised w
the company in what pastimes we should
spende the after noone. Some lyked well
of carding, and dicing, some of dauncing,
and other some of Chestes, all which were
condemned by the most parte, who allea-
ged that those Pastimes were not aun-
swerable to the tyme of the yeare, but
more meeete for Chritmas: and therefore
suche game were fittest, þ might be vsed
abrode in the fieldes, as bowling, shooting,
& such other lyke. But M. Pedro nothing
at all lyking of suche deuises, wherein the
Ladies should be left out, saide, þ he wel re-
membred how Boccace & Countye Balti-
zar with others recouēted many proper de-
uises for exercise, both pleasaunt, & profit-
able, which, quoth he, were vsed in þ courts
of Italie, and some much like to them, are
practised at this day in the English court,
wherein is not onelye delectable, but plea-
sure ioyned with profit, and exercise of
the wyt. Whereto all the whole assem-
blie, both Ladies, and Gentlemen, desired
him, for that they were vnskilfull in those
deuises,

The Flower of

Maister
Pedro de-
miseth the
pastime.

The dis-
cription of
the Arbor.

deuises, hee woulde put some one of them
in vze, which he best liked off, and they alt
woulde be obedient to his determination.
At the first he utterly refused it. But in the
ende at their often intreaties, he aunswere-
red, that he would doe his diligence. So in
haste the table was taken awaye, and the
companye having washed, the Ladys
wythdrew them for a whyle into their
Chambers, at whose returne we went all
into the Garden, a place meruellous de-
lectable, wherein was a passing faire ar-
bour, at the entrance wherof, on eache side,
sprong vp two pleasaunt trees, whose
greene leaues muche dclighted oure eyes,
and were supported wyth two statelye
pillers, curiously painted with diuers de-
uises. All the whole arbour aboue ouer
our heades, and on eche side was powdred
with sundrie flowers, and wretched about
wyth the swete Brier, or Eglantyne, be-
twixene the braunches whereof the cheere-
full Sunne layde in his beames, here and
there, so that the heate dyd not molest vs,
neyther did the Sunne want to cheere vs.
What shall I saye : It might be called a
terrestrial

Friendship.

terrestrial Paradise. And when the whole
companie were orderly marshalled by M.
Pedro on the benches, which were trimly
set with Camamile, and Daisies, he ga-
thered from the top of the Arbour, thre,
or foure braunches of Roses with their
greene leaues, whereof he wreathed a
garlande, and deuaunded of the whole
companie, if they woulde consent to his e-
lection, and obey whome soeuer he did
choose for their Soueraigne, whereto they
all aunswered that they woulde. And then
turning towardes the Ladie Iulia, sayde, *The Ladie*
that he in the name of them all, for sun-*Iulia chose*
die respects presented vnto hir, that gar-*soueraigne.*
land, and therewith the soueraigntie ouer
them for y daye. And when he had set the
same vpon hir head, said, that wheras they
had willed him to devise their pastime, he
thought it best the companie being so apt
for the purpose, they shoulde by course ey-
ther rehearse some pleasant storie, or de-
bate vpon some such matter, as the Ladie
Iulia their soueraigne should commaund.
And my opinion is, quoth he, forasmuch
as euerye thing sheweth nowe a certaine
naturall

The Flower of

Plinie.

naturall amitie amongst themselves, yea, the trees, sayeth Plinie, hath a naturall instinct of friendship, the swete flowers, the pleasant herbes, declares the same also, that we intreate somewhat of friendship, and because no friendship, or amitie is, or ought to be more deere, and surer, than the loue of man and wyfe, let thys treatise be thereof, wherein I woulde the duetie of the married man to be discribed. For the knowledge of duetie is the main-tenance of friendship. All the companie commended Maister Pedro for this plea-
sant devise, & the Lady Iulia standing vp, sayd, that so somuch, as the soueraignetie, though not with hir will, was committed vnto hir wþt consent of them all, and due obedience promised, I like well, quoth shre, of thys which Maister Pedro hath alreadie devised, touching friendship, and duetie of the maried man. Wherefore, by the same authurite, whch I haue recey-
ued, I commanide you Sir, and turned hir towardes Maister Pedro, to perorme this charge, whch you haue devised of the maried man, not so that I thinke you to be

Friendship.

be a better busbande, than any of the rest
here. But because we being yet wholy ignorant in this kinde of pastimes, you Pedro is
may, as the principall authour thereof, in commaun-
struct vs in the whole circumstance: and d^ed to d^e-
againe, being so well languaged, as you crie the
are, we shall haue god spoyle, to heare maried
you interlarde our Countrie speeche with
some Spanishe trickes. As I doe, quoth
Maister Pedro, vtterly denie to be the au-
thor of these pastimes, which haue long a-
go beene else where practised: so might I
right well excuse my selfe, both for want
of skill, and also of god vtterance. But
for that I haue in the name of all the rest,
promised obedience vnto your L, I wyll
not be the first, that shall disobey. Wher-
fore worthie Ladies, and Gentlewomen,
quoth he, if I doubted of your friendlye
judgement, and beneuolence, I woulde
crave it at the beginning: but because your
god hartes and noble natures, haue beene
by p^roufe sufficiently tryed of me, letting
that passe, I will go briefly to my charge,
the Flower of Friendship, wherein I
will first declare vnto you, the vertues of
the

Maister
Pedro be-
ginneth his
Flower of
Friendship.

The Flower of

*The commendation
of marriage.
Genesis.*

the matrimoniall estate, which, (setting
virginitie aside , as the purest estate) is
both holy, and most necessary. It is not vn-
knowne vnto vs Christians , howe God
the Creator of all things , made of the rib
of Adam his welbeloued Eua , as an hel-
per, whō Adam called bone of my bones,
and flesh of his flesh, so that the almighty
instituted this holye ordinaunce of matri-
monie in the blisefull place of Paradise,
When man was in his chiefest perfection:
and therefore , if antiquitie maye giue any
worthinesse , what is moze auncient than
this honorabile estate, which God himselfe
the founder of all ordeyned , and consecra-
ted: What is moze honorabile , and praise
worthe, than this , that Christ with hys
mother in Canaan did not onely with his
presence make honorabile , but also wyth
miracles did sanctifie the same : What is
moze iust , than to render that to oure po-
steritie, whch we of our predecessours haue
before receyued : What thing is moze in-
humaine, than for man to contemne that
as prophane, whch the eternal hath halo-
wed, and nature hir selfe bewtified: Christ
our

Friendship.

our Lorde commaundeth, that man shall forsake Father, and Mother, and cleave to his welbeloued spouse, and what is more holye, than loue towards parents, which GOD in the commaundementes hath rewarded with the longnesse of lyfe, yet matrimony is preferred before þ same. Whereto is then more necessarie than matrimonye, which contayneth the felicity of mans life. the Flower of Friendship, the preseruatiō of Reames, the glorie of Princes, & that which is most of all, it causeth immortali-
tie. I might here alleage a number of au-
thorities in the commendation of mariage,
aswell of auncient Doctors, and Fathers,
as also worthie Philosophers, and graue
learned men. But because you doubt not
therewin, and the state doth sufficiently com-
mende it selfe, I let them passe, and will
before I proceede any further, shew you the
rites of diuers Nations, in celebrating *The rites of*
this mysterye, whereof as some will make diuers na-
tions in
you to laugh, so other some are to be noted.
As for the christian orders they are not vn-
knowne unto you. Amongst the auncient *The Ro-*
Romaynes, as Cicero recordeth, were *maines*.

two

The Flower of

two kindes of mariages, wherby they had also two sortes of wyses, the one moze ordinarie, whome they called Matrones, the other were called houswyses, which were married by conioyning of handes, almost like unto vs. These did they esteeme as their daughters, and had lyke inheritance of their landes, who bare the rule of theire houses, and therefore called houswyses. But no accesse of þ housband might be permitted unto them. For on the Matrones begat they their children. The Babilonians married their maydes without dowries in this maner. All their maides, which were to bee married, were assembled in a place appointed, and placed orderlye the fayrest first, then the meaner sort, and last the foullest. The fayrest was giuen unto him that woulde giue most money to marrie with hit, still payng according to their bewtie, moze or lesse, till they came to the foullest, & to them, that woulde marry any of those, was giuen parte of the money that was taken for the fayrer sort, payng according to the rate, as they exceeded in foulnesse. The lyke maner also, was vsed among

*The Babi-
lonians.*

Friendship.

amongst the auncient Venetians, as says *The Venetian* Sabellicus; an vnhappie custome *tians*.
Was it, quoth the Lady Iulia, & lIkely that the Flower of Friendship was but weakly rooted betwene them of so slender acquaintance, but I praye you tell vs, how the indifferent sorte were maried, that were neyther soule, nor fayre, but louchly browne. Marry, quoth he, for such amongst the Venetians, there was no money either giuen, or taken, but were maried for naught. And so perchaunce, quoth a merie gentleman, that stode by, called Maister Gualter of Calne, were some of the fairest, as they be sometimes nowe a dayes. I haue also read, quoth Maister Pedro, that in Fraunce, the maydens did choose their husbands in this sorte. *The French men.* The parents called a number of yong men to a banquet, whō they thought fittest, & him, to whom the mayde gaue first water, by that signe she chose for hir husband. In Mauritania, *The Mauritians* as sayeth Diodorus Siculus, there was such sorte of women; þ euerie man might haue ffeue wifes, and no lesse than thre, whitch also after þ e death of their husbands;

W.J.

Within

The Flower of

Within one moneth eyther wyllingly buried themselves with him, or were perforce executed by the lawe. In the Isles of *Canaria*, there were contrariwise so many men, and so fewe women, that euerie wife might haue seuen husbandes, & could not take lesse than five. But I trust, quoth the Lady Aloisa, that those men were not so kynde harted, as to be buried with their wyfes, as the women in that other countrie were with their husbandes. I thinks not, quoth Maister Pedro, and I doubt whether those women of Mauritania coulde not haue beeene contented to haue taried behinde their husbandes, had there beeene no lawe to haue compelled them. Tush quoth the Lady Iulia, thys is farre fro your matter. What appertaineth thys to the Flower of Friendship? Lady, quoth he, I am not yet come to my purpose. But one worde more, and I will to my charge The Chaldeans, that honored the fyre for their God, had an easie custome. For whē they minded to marry, the Priest kindled the fyre in the god mans house, and both the parties touching it, were assured together,

The Chaldeans.

Friendship.

gither, and when anye of them mislyked, one of them quenched the fyre, and so were they as fræ, as euer they were before. In another Countrie the Priest of theire I-
dols enjoyed the first nightes pleasures of the Bride, as in Scotlande the Lord of The Scots.
the Hoyle, had the first frultes, of all the Virgins, wþin his Lordship. A number of suche like customes, I could recise, but I maye not spend longer tyme in those trifles, and the Lady Iulia desircth to heare what e-
of our friendly Flower, whereto now I qualities is
returne, and saye, that equalitie is pri- *in marriage.*
cipally to be considered in thys matrimo-
niall amitie, as well of yeares, as of the
giftes of nature, and fortune. For equal-
nesse herein, maketh friendlynesse. Pita- *Pitæbus*
thus Mitylencus one of the seauen sages *Mitylencus*
of Greece, being demaunded of a yong
man, whome he shold take to wyfe, aun-
swered, go, and learne of the children, that
play together, and they will informe the.
For they had a game among them, where-
in they osten repeated, take to thee thy
peere. Marry not a superior, sayth Plu- *Plutarch.*
tarch. For in so doing, in stede of kins-
folkes,

W.H.

The Flower of

folkes , thou shalt get thee maisters , in
whose awe thou must stande , and a riche
womā, that maricth a pōre man, seldomē,
or never , shake off y pride from hic shoul-
ders . *Menander.* *Menander* sayth , that suchē a
man hath gotten in steed of a wyfe , a hus-
band , and she of him a wyfe , a straunge al-
teration , a wonderfull metamorphosis ,
Licurgus. *Licurgus* the law maker well con-
sidered that , when he ordyned that women
shoulde be married without dowries , so
that then they had nothing to be pōwde
off , saue onclē their vertues , which ought
to be accounted y chieffest dowrie . *For* that
which is more exellent , is to be preferred
before things of lower valour . *Wh*y then
for lack of substance , shall a vertuous wife
be repelled , or for want of welth , wise-
dome b̄e rejected : *Alexander* , the great
monarch of the whole world , shewed hys
noble courage in nothing more , than in
that h̄e rejecting the ryche Barbarian
Dukes , vonchased to match with Bar-
cina , daughter of Arbaces , a pōre gen-
tleman , but of noble parentage , wherein
not riches , but nobilitie adorned with ver-
tues

Friendship.

tues prayed. Well, quoth the Ladie Julia, I pray you what is he now a daies, that had not rather marrie a woman ful of money, wanting vertue & grace, than that hauing vertues, lacketh money. For my parte, it well lyketh me that equalitie, as you say, be obserued, seing equalnesse causeth friendlynesse. But I vnderstand not this kinde of equalitie, wherein you seeme to allow the greatest inequality y can be. For Alexander being Lorde of the whole worlde coulde finde no equall match, in respect of his greatnessse. Much lesse Barcina that was so farre his inferiour, both in parentage, and substance. Not so farre his inferiour, quoth Maitster Pedro, for the great vertues, whiche abounded in Barcina, and as I sayde before, the onely ryches to be required in a woman, was in all respects comparable to the great greatnessse of Alexander the great, neyther did she want sufficient parentage, and though not a conquerour of the worlde, yet well knowne to be proceeded from the conquerours owne linage, so that a vertuous woman, being wise, and of god linage, wan-

W.ity.

teth

The Flower of

teth no equalitie on hir parte to counter-peise the greatest ryches , or treasure, that any man can haue . For where vertue a-boundeth, all good things doe flowe . And to conclude, I say, that great regarde ought the man to haue in his choise, that he may leaue hys childe parentage , which being ioyned to vertues maketh them perfite . Now for y equalitie in age, I say, consisteth likewise in the inequalitie of yeares , but not so much as the Philosophers, in times past affirmed . For Aristotle by hys reasons, woulde haue the man to be twentie yeares elder than hys wyfe , because they might leaue off procreation at one time . Hesiodus the Greeke poet , & Xenophon the philosopher , woulde haue the woman fourteene, and the man thirtie yeres old , so that there shoulde bee sixtene yeares betwene them, because in that time, the man shoulde be best able to rule his housholde , and the woman taken from euill occasions . Licurgus lawe was amongst the Lacedemonians , that the men shoulde not marry, before thirtie, and seauen yeres of age, and women at eyghtene . What maner

Friendship.

maner of equalitie is thys, quoth the Lady Isabella, I woulde never marry, rather than to take such old crustes, whose wyfes are more occupied in playstering, than in enjoying any good conuersation. You say truth, quoth Maister Pedro, neyther doe I allowe it, yet maye I not condeinne the auncient philosophers. For in those dayes men liued longer, and their natures were much stronger. Therefore by likelyhood it was at that time more tollerable. But my opinion is, that they differ not aboue foure or five yeres. After this match made, and equalities considered, next followeth, to loue, & to like well: for perfite loue knit. *What loue in mariage should be.* teth louing heartes, in an insoluble knot of amitie. Loue indifferent serueth not, loue fayned prospereth not. Wherefore it must be true, and perfite loue, that maketh the Flower of Friendship betwene man and wyfe freshlye to spring. This loue must growe by little and little, and that it maye be durable, must by de- grees take roote in the hart. For hastie loue is soone gone. And some haue loued in post hast, that afterwards haue repented them

B.iiij. at

The Flower of

at leysure. We all seeke the fayrest, the
richest, and noblest. But vertues are laide
aside, and nought accounted off, we seeke
to feede our eyes, and not to content oure
eares. Why:quoth Maister Gualter, shal
a man chuse his wyfe with his eares. To
chuse with our eares, quoth Maister Pe-
dro, is to enquire of hir vertues, & vices,
by report wherof you shall vnderstande
hir conditions, and qualties, good, & bad.
As for that, quoth Gualter, it borte not.
For the best of them all haue their faults,
and if she be vertuous, shē will looke to
be so honored, that hir husband shall haue
the more a do to please hir. And I remem-
ber, that a wise man, I knowe not hys
name, being enquired of a friende of hys,
with whome he shold marry, aunswered,
that he had baene married fourre sundrie
times, first with a fayre woman, who was
so proude of hir bewtie, that he was faine
to please, and content hir, least she should
dishonour him, the seconde verie riche,
whose substance made hir so stately, that
he was forced lyke a slau to obey hir, the
thirde was so vertuous, that he was glad
to

Friendship.

to honor, and reverence hir, to kepe hir
still in hir vertuous goodnesse, the last was
of god limage, which so exalted hir sto-
macke, that shē made him hir bondman.
Nowe chuse, quoth he, which of these
four thou canst best content thy self. You
haue made a fayre reason, quoth the Lady
Aloisa, I never knewe that you were so
deepely learned before, and all the ladies
woulde haue driven Maister Gualter out
of the arbor. But facher Erasmus sayde
that he remembred the lyke thing of A-
anaxagoras, and therefore he was not to
be blamed, because he did but repeate the
wordes of a philosopher. What then,
quoth Maister Pedro, it is no parte of
my charge to dispayse women, but to
speake the best of them, and to plant the
Flower of Friendship betweene them,
and their husbands. Wherefore, let loue be
rooted deepely in the mans hart towardes
the woman. Let hir person be sought, not
hir substance, craue hir vertues, not hir
riches, then shall there be a toyfull begin-
ning, and a blessed continuance in amisse,
by which all things shall prosper, & come

to

The Flower of

The man
must be-
ware in
chyding
when he is
newly mar-
ried.

to happie ende. Beware of hatred, be it
ciamspect in loue, which of them first ta-
keth place, doth abide during lyfe. And
loue grounded remayneth for euer, which
being once gone, al other goodnesse folow-
eth for companie. Therefore to confirme
this loue þ married man must, as much as
he can, alwayes absteyne from bawling,
lowring, and grudging, especially when
he is newly married. For if the wyfe first
conceyue hate, she will never receiue loue
againe. The husband then must be merie,
and pleasant with his wyfe, to make her
the more in loue with him at the begin-
ning, so that if afterwardes they chaunce
to fall at square, it shall rise but of a so-
daine anger, which will be gone againe
as soone, and not of anye olde conceyued
malice. There be manye men, that bea-
st much, hewe they be serued, and feared, like
Bugges, of their wyfes, but they mar-
uellously deceyue themselues. For much
better were it, if they were better beloued,
and less feared. For whome the wyfe ha-
keth, in feare she serueth, but whome shes
loueth, she gladly cherisheth. It is good
reason,

Friendship.

reason, that all women doe labor to stande
in the good grace of their husbandes, but
much more ought we men to foresee, that
we fall not into the hatred of oure wyfes.
For if she once fasten hir eyes on a nother,
she shall enjoy hir in dispise of hir husbands
beard. In this long and troublesome iour-
ney of matrimonie, the wise man maye
not be contented onely with his spouses
virginitie, but by little and little must
gently procure that he maye also steale a ^{The married} way hir priuate will, and appetite, so that man steale
of two bodies there maye be made one one ^{away his}
ye hart, which she will sone doe, if loue wyfes pri-
uaigne in hir, and without this agreeable ^{nat will}
concord matrimonie hath but small plea-
sure, or none at all, and the man, that is
not lyked, and loued of his mate, holdeth
his lyfe in continuall perill, his goodes in
great ieopardie, his good name in suspect,
and his whole house in bitter perdition. I
will recypte two, or thre examples of those
that loued their wyfes well, and then I ^{Such as lo-}
will procede. The first, that loued hys ^{ned well} ^{their wyfes}
wyfe, was our father Adam, who being
in Paradise, and forbiddon on paine of ^{Adam.}
death,

The Flower of

Darius.

death, one onely tree in the Garden, to content, and please Eua his wif, did notwithstanding eate of it, and dyed. Darius the great king, being ouercome by Alexander, in all things shewed himself stoute and invincible, till he vnderstoode that his wyfe was taken prisoner, who then poured out his teares abundantly, as lamenting for that which he more esteemed than hys lyfe, or estimation. Valerius.

Tiberius
Gracchus.

Maximus sayth, that Tiberius Gracchus finding two Serpents in hys bed, sent for the soothsayers to knowe what y^e strange chaunce ment, and signified, which answered, that if ye killed the male serpent, he shoulde die before his wyfe, but if the female were first slaine, hys wyfe shoulde die before him. He bearing entire loue to wardes his wyfe, gave his owne death to prolong hir lyfe, and kyttled presently the male serpent. There be, quoth the Lady Iulia, felwe such husbandes in these oure dayes, or rather none at all. That is the matter, quoth Maister Cualter, that your Ladyship is so afard to marry, but yet to tell the truth, and shame the Devill, there

be

Friendship.

to be mo suche husbandes, than lyke wyses,
if it were well tried. This sawcie foole,
quoth Madame Aloisa, woulde bee well
beaten, and banished our company. For
he is still pratling against women, and
interrupteth oure pastime. No, no, quoth
Maister Pedro, he increaseth our spozte,
and therefore we can not well want him.
But I will shewe you one example more
of later yeares, bicause the Ladre Iulia
sayeth that none nowe a dayes doe loue
their wyses so well. Baptista Fulgosa ^{Baptista} re^s
counteth of a certaine poure man, and his ^{Fulgosa}
wyfe, that were seeking for their suste-
nance upon the Sea side. The woman be-
ing taken awaie, by certaine Rovers, hir
husbande swam in the sea after hir, des-
iring the pirates to take him also, saying,
that he had rather be with his wyfe in cap-
tivitie, than lacking hir to liue at liber-
tie, whereat the Pirates maruellung, re-
repudged them both into their shipp, and
declaring the whole aduenture, presented
them to the King of Lunis, who under-
standing the case gaue them great com-
mendation, and not onely set them at ls-
bertie,

The Flower of

vertie, but also sente them home wyth
great rewarde.

*Weedes
that will
ouergrow
the friendly
Flower.*

Adulterie.

This maye suffice to make you vnder-
stand, that men doe sometimes loue their
wyfes, & hereby may you also see of what
force the true Matrimoniall loue is, wher-
on let the married man fasten, and ground
all the rest of his doings, and so shall thys
friendly Flower, be planted in a fertile
soyle. And as there bē certayne swēte
herbes, that are great nourishers of thys
Flower: so be there certayne poysoned
weedes, that will ouergrowe it, and in
the ende utterly destroye it, if they be not
weded out by the roote, whereof the first,
and chiefeſt is adulterie. For what godly-
nesse can raygne in that house, where
harlots beare the rule, whose fruits Salo-
mon doth largely describe. For if the hus-
band please the wicked wōman, he must
of force displease hys owne wyfe being
godlye, and that iniurie a god wōman
cannot wyth anye pacience support. At
what time the married man determineth
to kepe a harlot, euen the same houre,
doth he set fyre to his honestie, destruction

to

Friendship.

to his house , and losse of all, that euer he hath . An honest woman wyll suffer a thousand discommodities in her husbande, so that she be assured , that he is contented with her, and loueth her only. What greater cruelty can a man shew vnto his wyfe, than to keepe all his railings, brawlings, and chydings for her, and another to enjoy all his (good) conuersation, and pleasures. I doubt which of them hath the greater hart, eyther he in doing, or she in suffring it. Can there be any greater disorder, than for the husbande to be merie abroad , and lowre at home , to take from hys wyfe, and give to his harlots , to want for hys childre, and to suffise for his bawdes. The sayth that the woman oweth to her husbande , the lyke fidelite ought the man to repaye vnto hys wyfe , and though the ciuill lawe giueth man the superioritie ouer his wyfe , that is not to offend, or despise her , but in misdoing, louingly to reforme her. Therefore the abhoring of adulterie increaseth amitie betwene man, and wife, and the chiefeſt way to ground the Flower of Friendship in Matrimonie is , first to
roots

The Flower of

rooted out the poysone of adulterie. The se-
conde weedē that is to be extirped is gam-
Gamming. ning, which though the woman can wyth
more pacience suffer, than this others: yet
for his owne sake, let him forbearre it. For
what wisedome is it, that a man at one
chaunce of the Dice, hasardeth as much, as
the toyle of hys whole lyfe hath gotten,
and scrapte together, and small commodi-
tie the gamester reapeth thereby; when he
hath best hap, if all his cardes be told. For
suppose he wynne, yet is there suche cur-
sing, such lying, such brawling, chyding,
and swearing, that the Deuill laugh-
eth them all to scorne. If he lose, he fret-
teth, and fumeth so, that beside the losse of
his thift, he hasardeth both body, & soule,
with cursing, and blaspheming. Then if
he eyther wynne, or lose, yee see these hys
gaines and commodities. I condeme not
honest playing for recreatiō at times con-
uenient for some small matter, as the per-
sons habilitie is. But what a monstrous
thing is it, to consume whole dayes, yea,
whole daies, and nights in gaming, swea-
ring, and forswearing. For it hapneth of-

ten,

Friendship.

ten, a daylie gamester, a common blasphem. Wherefore it were no great hindrance to the common welth, if such kinde of persons were utterly banished. The Riotous-
third pestiferous wēde is banqueting, and nesse and riotousnesse. For dronkennesse, whiche dronkenesse commonly haunteth the riotous persons, besides that it wasteth thy thriste, consummeth thy friends, and corrupteth thy body, doth also transforme thē from a reasonable creature, to a brute beast. Socrates compareth the witte, that is overcome with wine, unto a horse that casteth hys Maister, what greater reproche can there be to a man, than to be called a common dronkarde, which is as much to saye, as a man depriued of all vertues. I could recite many aramples, what discommodities haue chaunced to worthy men by thys vyce, if the time woulde suffer mee. You haue yet day ynough, quoth the Lady Iulia. Wherefore we pray you to shew vs some of those examples for oure instruction. I am content, quoth Maister Pedro, and seing you are so willing to heare, I will declare first some what of wine, which by abuse now.

Socrates.

E.J. rishest

The Flower of

riseth dronkennesse, and by vse is the best
Anacharsis liquor of all others. Anacharsis the Phi-
losopher sayde, that the Wine bare thre
kindes of grapes, the first of pleasure, the
seconde of dronkennesse, and the thirde of
sorowe, so that passing the first, which is
to drinke it temperately, and delayed, the
Noe the other two are naught. Noe was the first
first inuen- that inuented Wine, thoughe some at-
ter of wine. tribute the same to Ycanus, and some to
Dionysius. The first that delayed wyne,
Filona first was Filona, borne in Candia, and being
delayed so dronke temperately, it quickeneth the
wyt, it increaseth the strengthe, it chereth
the hart, it taketh away cares, it causeth
colour in the face, it strengtheneth the
sinowes, it helpeth the sight, it fortifieth
the stomack, it prouoketh vaine, it taketh
away sorwes, & to conclude with saint
S. Paule to Timothe, being sickle in
Timothe his stomacke, counsayleth him to drinke a
little wine. But as manye discomodities
hath it also, if it be abused, as breeding the
goute, causing the dropsie, decaying wo-
mens beautie, and making them barraine,
Licwgs. with many other much worse. Licurgus

Friendship.

the Lacedemonian law maker, committed, that no man before. xvij. yeares of age, shoulde drinke anye wine, and from thence to fortie hee gaue leaue to drinke verie little, and much delayed, and from fortie vpwardes somewhat more, and lesse delayed. As Noe was the first in the uenter of wine: so was hee first dronken, first dron-
who was therefore laught to scorne of his karde.
owne sonnes. Lot in his dronkennesse lay Lot.

with his owne daughters. Alexander the Alexander
great was so spotted with this vice, that alwayes in his dronkennesse, hee woulde kyll his dearest friends, and in the ende being dronke, was poysoned himselfe Mar- Marcus.
cus Antonius, an invincible Romaine cap- Antonius.
taine, being once overcome wyth Wine,
gaue himselfe to the pleasure of Cleopatra, and was slayne by Octavius Cæsar.

Anacleon the poet was so great a bibber Anacleon:
of wine, that he was choked with y huske
of a grape. Loe, here you see the vnhappy
ende of those, that passe the golden meane,
and cleave to the excesse. If the married
man do wæde out these threē daungerous
wædes by the roote, no doubt this Flower

C.ij. Will

The Flower of

Certaine
delicate
herbes, the
maintain-
ers of this
friendly
Flower.

Will prosper passing well, and yeld yeareshy
dubble incease. And, as I saide before, the
better to nourishe, and mayntaine thys
Flower, there are certaine delicate herbes
that must of force be cherished, which bee
these. First to be aduised in speche, cur-
teous, and gentle in conuersation, trustie,
and secret in that, wherein he is trusted,
wise in giuing counsaile, carefull in pro-
viding for his house, diligent in looking to
that which is his, sufferable of the impzo-
tunities of his wife, daungerous, and cir-
cumspect in matters touching his honesty,
and ielous in the education of his Chil-
dren. These be excellent herbes, quoth the
Lady Aloisa, and rarely founde all in one
garden. Wherefore we pray you teach vs,
how we maye plant, and conserue them.

That appertayneth not to my charge,
quoth Maister Pedro, and if it dyd, yet
want of skil, and shortnesse of time woulde
not permit me. But I will instruct you in
their qualities, which being well consid-
red, will prouoke the wyse man to seeke
after them. In doing whereof, as I shall
sufficiently discharge my duetie towardes
the

Friendship.

the Lady Iulia, concerning his communiti-
dement. So trust I to deserue great thanks
of al these Ladies. The first delicate herbe
that the married man must plant for the *Advised*,
preseruation of his friendlye Flower is to *in speche*,
be aduised in speche. For the man that
without discretion speaketh more hastilye,
than wisely, for the most parte falleth into
errors, much babling, declareth a foolishe
heade, and a silent person, is the exemplar
of wisedome. First erpend with thy selfe,
what thou wilte speake, and ponder thy
meaning well. Then note to whome,
whcre, & when thou speakest. The tongue
that runneth before the witte, commonlie
b̄ædeth his maisters woe. The philoso-
phers in their scholes, never taught a man
to speake, but first learned him, to holde
his peace. Salomon sayth, that much talke *Salomon.*
cannot be without offence, and he that can
refrayne his tongue is wise. Two occasi-
ons Socrates allowed, that shoulde moue
one to speake, when he knewe the matter
verye well, and when necessitee constai-
ned him. Xenophon sayeth, that naturē *Xenophon.*
gave vs two eares, and but one mouth,

The Flower of

to the intent we shoulde heare more , then
we ought to speake. The second herb is to
Courteisie in
conuersatio. For ye se that fierce, and hurtfull beastes,
as the lyon , the Serpent , with such lyke,
be abhored of vs for their cruell curst-
nesse , when the tractable beastes , as the
spaniell, and the grephounde, with others,
haue not onely place in oure houses , but
we haue sometime more care to nourishe
them vp , than a christiani creature . The
married man then must not bee rigorous
towarde his wife . For there will discorde
growe by hir inward hate, and never shall
they haue joy, or peace, if the woman can-
not refraine hir tongue , nor the man suf-
fer . If he want discretion , and shre paci-
ence , it will rather appere the mansion
of swoles, than a house of y wise . For at the
last , except one of them yelde vp in tyme,
they will fall to raging, & so consequentlie
to blowes. Women for the most part, are
froward of complection, and tender of con-
dicion , whereto the wise husbande must
haue great regarde , and if he once repre-
hende them sharpelye , he must a hundredth
exhort

Friendship.

erhort them louinglye. There are manye occasions, that causeth variance betwæne man, and wife, as for their children, seruants, apparell, and other such houshalde matters. In which the god married man must shewe his wisedome, eyther in turning it to sporte, & dissembling the cause, or aunswering not at all. If so be hee can not suppreste his anger, let him then goe, and digest it abroade. For the ende of indignation, is to be ashamed of our selues. And as in a myste a man appereth greater, than in a fayre daye, saith Diogenes: *Diogenes.* soe appereth his vycies more in his anger, and rage, than when he is pacient.

The thirde is to be secrete, and trustie in that, wherein he is trusted. One of the vertues most esteemed in tymes paste was secrete, whereby the wisedome of a man was perfyllye discerned. *To be secret* Hee is discrete, that keepeth well his secretes, sayeth *Socrates.* Socrates. But he is not wise, that discouereth them. The god Cato repented him but of thare things, that he did during all his life. First, for disclosing a secrete to a woman, the seconde, for sayling by sea, when hec *Cato.* C. lly. might

The Flower of

Anaxa-
goras.

might haue gone by land, and the last , for
consuming one whole day, without doing
some profitable deede . A marueilous ex-
ample of secrecie , was shewed in Anaxa-
goras , who with others conspired to kill
a tyrant , and being betrayed , and by the
tyrant put to most cruell torment , nor
sufferable, bit off his owne tongue, because
he woulde not discouer that, which he pro-
mised to keepe secret . The like is reported
of a woman in Athens, because she would
not bewraye a conspiracie , wherein her
husbaude was a part . It is happie quoth
the Ladie Aloisa , that some women haue
barene secret in times past . For you men say
nowe a dayes , that women can keepe no
counsaile . Sir I pray you , quoth Maister
Gualter, how soone this Ladie, had gotten
holde of that sentence , which so little ser-
ueth hit purpose . For I trust it was an ea-
sie matter for that woman to keepe silence,
when shē wanted hit tongue . Whereto
the Ladies woulde haue replied, but Mai-
ster Pedro interrupted them , and sayde,
that hee dyd not condemne , although the
most parte were not tongue tyed , and so
there

Friendship.

there be, quoth he, some men that be open
ynough. But I woulde haue this married
man to embracc secrecie as a vertue , and
thinke it is a great shame not to bee so se-
cret, as a woman. The fourth, is to be wise 4
in gyuing counsaile , which is not euerye *To be wise*
mans office , but such as be of godd yeares, in gyuing
that haue seene, and heard much. *Counsel = counsell.*
lors must be wise, lerned, vertuous, of godd
iudgement, & without affection. *Socrates Socrates.*
counselfeth a man , not to aske counsell of
him , that is wholye giuen to the worlde.
For his advise will be , but after his owne
pleasure. *Plato* sayth, that he studied moxe *Plato.*
to giue counsayle to his friendes , than to
reade philosophie in the schooles . What a
mockerie is it then, for barebraynde heads,
to giue counsaile in matters, whereof they
neuer saue, nor heard before. The fist, is to
be carefull in prouiding for his house , as *To be care-*
to feede , and cloth his familye , to instruct *full in pro-*
his children, and to pay his seruantes true⁵ *viding for*
ly. In which things a man maye not , as *bis house.*
in other voluntarie matters be negligent,
but play the part of a godd housband in re-
membring it, and prouiding for it in tyme.

The

The Flower of

The office of the husbande is to bring in
necessaries, of the wife, well to keepe them.
The office of the husbande is, to go abroad
in matters of profite, of the wife, to tarrye
at home, and see all be well there. The of-
fice of the husbande is, to prouide money,
of the wife, not wastefully to spende it. The
office of the husbande is, to deale, and bar-
gaine with all men, of the wife, to make
or meddle with no man. The office of the
husband is, to giue, of the wife, to keepe.
The office of the husbande is, to apparell
him as he can, of the wyfe, to go as shée¹
ought. The office of the husband is, to bee
Lorde of all, of the wife, to giue account
of all, and finally I saye, that the office of
the husbande is, to maintayne well hys
livelyhode, and the office of the woman
is, to governe well the houshold. And as
the man maye not denie his wife things,
that muste bee graunted of necessitie: so
he ought not to graunt hir things of pro-
digalitie, & superfluous. For as great dys-
order is it to graunt the one, as to denye
the other. The sirt is that the married
man accompany no diffamed persons, and
in

Friendship.

In any case, that he harbour them not. For To accom-
manye men blame their wifes for yll yfse, þany no de-
when they themselues are the causers famed per-
therof for mainteyning such companions, sons.

Whereby he himselfe doth hardly escape in-
famie, and these god fellowes do sake to
crepe into greatest friendshipe with the
husband, to the intent they may haue bet-
ter oportunitie with his wife. Yet maye
he vse his tried friende, or nare kinsman
familiarly, as well in his owne house, as
else where, hauing alwayes regarde to
the olde saying, that a man may shewe his
wife, and his sworde to his friende, but not
so farre to trust them. For if thereby grow
vnto him any infamie, let him not blame
his wife, but his owne negligence. The
seuenth herbe of maruellous vertue is, to
wyfe, sometymes disembling, and in tri-
all things, that women craue, shoulde bee
graunted, all thing that they finde fault
withall, shoulde be amended, & all things
that they are a greeued with, should be re-
dressed, Sampsons strength, the pacience

The Flower of

Socrates.

of Job, and the wyledom of Salomon
were all to little. For some men, whose
misshaps are to be lamented, are matched
with such saints, that devise naught else,
but howe to vere, and molest theire hous-
bands. Socrates pittied thare soors of men,
The first was, a good man in the handes
of a curst shrewe, the seconde a wise man,
vnder the gouernaunce of a foole, and the
last was a libeall man, in subiection to a
couetous captife. I thanke you for this,
quoth Maister Gualter, thys is the truest
tale, you tolde to daye, and hitherto, you
hauie but flattered these Ladies. Not so,
quoth maister Pedro. For I speake nothing
heretofore but the truth, neyther speake I
this nowe generallye against all women.
For that were slaunderous vnto them. I
do but touch some shrewde wyues. Tush,
quoth maister Gualter, they bee shrewes
all, and if you giue the simplest of them
leaue to daye to tred vpon your foote, to
morrowe she will tread vpon thy head. Be
not angrie, I praye you, quoth Mayster
Pedro. For I giue no such leaue, but I say
that for quietnesse sake, & for the increase
of

Friendship.

of amity, the married man must sometyme dissemble, and in thys case ought to consider, that if his wife be foolish, it little helpeth to aunswere hir, and lesse profiteth to reforme hir, but if she be wise, one worde will suffise. For it is a certaine rule, that if a woman will not be still with one worde of hir husbande, shē will not be quiet with as manye wordes, as euer the wise men did write, nor wyth so many stripes, as a man is able to giue hir. The wyse husbande therefore I say, and affirme, must, to preserue this pleasaunt Flower, deale with his wife, rather by subtilitie, than by crueltie. The eight is to be circumspicit in matters, that conserne his honestie, and *Not to be* not to be iealous of his wife. The *Shorte ielousies*. Philosophers saye, that iealousie is a certaine care of mans minde, least another shoulde possesse the thing, which he alone woulde entoyn. There is no greater torment, than the veratio of a iealous minde, which, euyn as the moth fretteth the cloth, doth consume the hart, that is vered therewith. Two kinde of persons are commonly soye sickle in this disease, eyther those that

The Flower of

that are euill themselues , or they, that in their youth haue gone astray , supposing that as other mens wifes haue done to-wards them , so will theirs doe towardes others , which is vanitie to thinke , moxe folye to suspect , and greatest foolishnesse to speake off . For as some lewde women bee dissolute: so likewise women there be, honest, and verie circumspect . If the wyfe be to bee suspected , let the man worke as se-cretly, and closely, as he can to reprehende hit, yet all will not peraduenture aduaile. For, trust me, no wisdome, no craft, no sci-ence, no strength , no subtilitie, yea, no pa-ctience suffiseth to enforce a woman , to be true to hit husbande , if shē otherwise de-termine . Therefore to conclude to be ieo-
lous , eyther neēdeth not , or bothe not . The ninth , and laste herbe is to bee care-
full in the education of his chiloren . For
much better were they vnborne , than vn-
taught . Diogenes being enquired what
were best for a man to doe to be in fauoure
of the Gods, and beloued of the people, an-
swered, that to be incredit with the people,
and fauorite of y^e Goddes , a man ought to
doe

9
To be c.tre-
full in edu-
cation of his
children.

Friendship.

doe thre things, the first to reverence, and honor much the Gods, then to bring vppe his childdren in due correction, and last to be thankesfull to his benefactorz. What a- uayleth riches, possessions, to be fortunate, to haue thy wyfe with childe safelye deli- uered, & thy childe well nourished, if after- wardes by yll trayning, & for want of edu- cation, he become vicious: The monarch of Macedon Philippes Sonne, being as- Alexanderked whye hee honored more his maister, than his father, saide, that his maister gaue him lyfe everlasting, and his Father lyfe but for a time. There came once before the wise Solon a Father with his sonne, one accusing the other, the father complayned of the disobedience of his Sonne, and the sonne accused the father of his ill bringing vppe, which was the cause of his disobedience. Solon well considering the case, de- Solon.termined that bycause the Father had not brought vp his sonne in due correction, hee should therefore after his death, be depri- ued of his sepulchre, which was verie rigo- rous in those dayes, and the sonne for hys disobedience was disherited. I assure you, quoth

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quoth maister Lodouic, that same was
an excellent iudgement of the wise Solon,
and if it were put in vre at these dayes,
there woulde be many fathers to lye wyth-
out graues, and as many sonnes put from
their inheritance. The more pittie, quoth
mayster Pedro, and I thought to haue
sayde more therein. But the sunne is so
much declined, that it is more then tyme
to vnburden these Ladies of this tedious
talke, and I feare me, I haue alreadye
troubled them to long. Not so, quoth the
Ladie Iulia. For soone shoulde we want
the day light, than god will to heare you,
thogh the day were so long againe. You
say your pleasure, quoth mayster Pedro.
But nowe to knit vp this Flower of ma-
trimoniall amitie, and friendshippe, tou-
ching the office of the man, I say, that hee
must aboue all thinges haue the feare of
God before his eyes, which with the rest
well considered, and put in execution, no
doubt he shall enioye the flagrant sauour
thereof. Then rose vp the Ladie Iulia,
with the whole company giving my friende
mayster Pedro greate thankes, wishing
thas

Friendship.

that there were many such husbandes, and therewithal she tooke the garlande from hir head, and saide turning hir towards maister Pedro, that she would surrender vnto him againe the authuritie, whiche shae of him receiued with that charge, that hée shoulde the next daye bestowe it on some other in that place. For I shall not bée in quiet, quoth shae, till I haue hearde the married woman prescribed in lyke sorte, as you haue done the married man, neyther can this Flower well prosper, or bée perfite, except the woman also put to hir helping hande. Whereto maister Pedro aunswered, that in the woman was to be required great helpe for the preseruation of this friendlye Flower. Yet will I not, quoth hae, take the authuritie from you. But if you list to departe with it to some other, you shall your selfe to morrowe resigne it to whome it pleaseth you, and in the meane time hée willed hir to leane the garlande, and hir authuritie in the place, wher she receyued it, whiche she dyd, and than went we out of that most pleasaunt arbour into the Garden, where we tooke

D.J.

our

The Flower of

oure leaue of the Ladys and gentlemen,
who were verye loth to haue left our com-
pany. But maister Pedro had so apointed,
that we coulde not tarry. Therfore promi-
sing to come againe the next day, we went
home the same waye wee came in the
mornynge, where the Rightingale
saluted vs with such sweete
melody, that we were at
the end of our tour-
ney, before we
were ware.



¶ The office, or duetie, of
the married woman, for the pre-
seruation, and continuance,
of thyg Flower of
friendshyp.

Ihe next morning, came
there two, or thre straun-
gers to Mayster Pedro,
which letted vs of our mor-
nings walke, notwithstanding
we sent word to the Ladie Iulia, that
in the after noone, wee determined accord-
ing to oure promise, to meete hit in the
garden. So after our dinner was finished,
and the guestes departed, wee prepared
readie our horses, partly for that the wea-
ther was somewhat to hot, to trauaille
on fote, and partly for the more spedde.
But for all oure halte, the compaニー was
assembled before we came, and merilie sat
togethers, gyuing eare to the pleasant,
harmonie, and melodye, that was mads
by the musitions, to whome after our re-
uerence accordingly done, we drewe nāre,
and tooke our places in the Arboꝝ, where
as the euening before, the Ladie Iulia

D.y. had

The Flower of

*The Ladyc
Aloisa
chosen soue-
reigne.*

*The Ladyc
Julia com-
maunded
to describe
the married
woman.*

had left hir a thoritie. And euery one ou-
derly set, shēe tooke the garland of hir soue-
raigntie, and standing vp sayde. That the
autho:ritie, which shēe had receyued the day
before of mayster Pedro, shēe purposed to
give to some other, least in usurping a
continuance therein, shēe might doe iniu-
rie to the rest of the compayne, and so cur-
teously conining to the Ladie Aloisa, shēe
set the garlande of principalitie vpon hir
heade, with election confirmed, by assent
of vs all, wyth the promise of due obey-
sance. The Lady Iulia sate downe soberly
in hir place againe, and the Ladye Aloisa,
standing vp, declared howe much against
hir will shēe tooke that autho:ritie, and so-
veraigntie vpon hir: notwithstanding so
as much as the Lady Iulia by the free con-
sent of the rest, had elected hir, she neyther
would, vncurtesly, nor might she honestly,
contemne, or reject it, by the vertue wher-
of, quoth she, I will that the Ladie Iulia
doe briesely (for that the day is farre past)
descrie unto vs, the office, and duetie of
the married woman, in lyke sort as may-
ster Pedro hath done for y mans behalfe,
and

Friendship.

and therein to shew in what sort she must
applie hit selfe, to maintaine this Flower
of Friendship betwene hit husbande and
hit. When the Ladie Iulia heard this, she
began a little to chaunge hit colour, and
standing in doubt what she shoulde doe,
much disshabling hit selfe, but in the ende
after hit pawse awhile, I rather chōse,
quoth she, to hazard the iudgement of ig-
norance, by my vnskilfull tale, than to be
condemned of disobedience by vngentle
resistance. For disobedience is a fault in
all persons, but the greatest vice in a wo-
man. And now, in hope of pardon, if my The Lady
vnlearned spāche be not aunswerable to Iulia be-
yore expectations, of thys married wyfe ginneth the
this is my opinion. In dyuers pointes I married
agree with maister Pedro, which are as woman,
well necessarie, in the waman, as requi- and agree-
site in the man. For if in suppreſſing of the eth with
threſ foreſaide wordes, the chieffest enimies maister Pe-
to the Flower of Friendship, the man dro in di-
must be careful, much more ought the wo- uers points.
man to trauayle, that they doe not ſpring
in hit, and also the great regarde in choyſe
wyth others: wherein bycause maister

D.ig: Pedro

The Flower of

Pedro hath already satisfied you, I maye
be vnburdened of that trauaile. For if the
man ought to be circumspect in the elec-
ting of his wyfe, what shall the siely wo-
men doe, being so often deceyued by you
men? Therefore must she with great care
consider, and be well assured of the mans
honest conuersation, of his manners, and
affections, and specially what loue he bea-
reth. For the venom of loue blindeþ the
eyes, and so bewitcheth the senses of vs
pōre women, that as we can foreshāe no-
thing, so are we perswaded that all the
vices of the beloued are rare, and excellēt
vertues, and the thing most lower, to be
vertie swēete, and delicate: for the aduoy-
ding of which, the woman cannot be so
inquisitiue. I meane not of the mannes
welth, and substance, but of hys vertues,
which be the true riches, and remayneth
for euer. With which thing moued, The-
misto-
cles being demaunded whether he
had rather marry his daughter, to a riche
man vicious, or a pōre man vertuous,
worthily aunswēred, that he would sooner
choose a man without money, than money
without

*Loue blin-
deth the
eyes, and
bewitcheth
the senses of
women.*

*Themisto-
cles.*

Friendship.

without a man. Also I dissent not from
mayster Pedro in his equalitie of match.

And after such hir choyse, let hir indeuoz *The happy-*
to increase a perfection of loue, and aboue *nesse of*
all imbrace chastitie. *For the happiness of mariage*
matrimonie, doth consist in a chaste ma- *consisteth in*
trone, so that if such a womane *be con-*
loyned in true, and unsayned loue, to hir
beloued spouse, no doubt their lives shall
be stable, easie, swete, ioyfull, and happie.
But loue taken alwaye, in stede of most
swete pleasantnesse, is placed a bitter,
vnsauerie, and an intollerable estate. *The*
first thing therefore, which the married
woman must labour to intende, the first
thing which shē must with all hir force,
applie hir whole minde vnto, and the first
thing which shē must hartily put in ex-
ecution, is to lyke, and loue well. *For rea-*
son doth bynde vs, to loue them, wyth
whome we must eat, and drinke, whome *and loue*
we must only accompany, of whose ioyes, well hir
and sorowes, wealth, and woe, we must *husband.*
be partakers, for whome also we must
parents, friendes, and all, leaving onelye
to them, for no shorster time, then during

D. 111. lyfe.

The Flower of

lyfe. And albeit they be cancred of nature, yll in conuersation, worse in condition, base of lynage, deformed of personage, and vnaduised in wozde and dæde: yet being our chosen husbands, we may not, nor can we forgo them, or chāuge with our neigh-

The Par-
thians ex-
chaunged
wines with
their neigh-
bours.

hours, as dyd sometyme the Parchians, but seeke gentlye to redresse them, indeuor to please them, and labour to loue them, to whome we haue wholy giuen oure bo-

dies, oure goodes, our lyues, and libertye. But it often falleth out, that discord grow-
eth betwene man and wyfe, by the igno-
raunce of one the others nature, and for
this cause we are bounde to learne, and ab-
serue them, and let not the womā to hasti-
lye perswade hir selfe, in ymagining that
hir husbande lyketh, & loueth hir intirelye,
and sheweth hir a good countenaunce. For
in that moment, when he shall perceyue
that she loueth him not hartily, euen then
will he abhōre hir bitterlye. For as to sea-
son vnsauerye meates, pleasant sawces be
prepared: so to gyue a good release to the
fwoe of mariage, it muste bee tempered
with true issue. For loue giueth to harde
things

Friendship.

things an easinesse, to tedious thinges a pleasantnesse, a beginning with facilitye, and ending in felicitie. Then spake the Lady Isabella, and sayd, that it was not possible for a woman to loue þ husbande, the which delighted more in an other. It is sure quoth the Ladie Iulia, a harde matter for a vertuous wyfe to liue wyth a vicious husbande. For an honest woman to loue a dissolute man, or a wyse spouse to accept a foolishe mate. Yet notwithstanding, howe much more the husbande bee euill, and out of order, so much more is it the womans prayse, if shae loue him. And you men, as untractable as you be, yet is it not possible, if your wyfes doe louingly imbrace you, though you cannot inforce your euill inclinations to repaye loue for loue agayne, yet can yee not well hate them, whiche is no small matter. I coulde recite diuers worthie examples as well of Romaine, as Grecian Ladies, that haue so intirelye affected their lincked mates, that not only haue they indangered themselfes in greate perills for their sakes, but haue also wyllingly spente their bloude to

*True loue
the saunce of
marriage.*

*Examples
of such as
loued well
their hus-
bandes.*

die

The Flower of

die with them. Plutarch reporteth, holwe
that the Lacedemonians, waging bat-
A worthie tayle against the Mimians, and by con-
example af quest getting y bpper hande, twke a num-
the Mimian ber of them captiues, whch they impriso-
Ladies. ned, intending shortlye after to put them
to a cruell death. The louing Wives of
those men, when they vnderstood, the wo-
full hap of their vnfortunat husbandes,
came to the prisons, where they were, and
with sorrowfull teares, and plaintes en-
treated the Taylors, that they might haue
recourse to speake with y prisoners, whch
thing after long, and tedious sute, obtay-
ned, they entred in, and after most louing
imbracings, and lamentable bewaylings,
thcse wyfes twke on them their husbandes
apparell, sending them out in their wo-
manlye attire, with their faces couered, as
the guise of the countrie was, who being
taken for women, were let passe, and so
escaped, leaving their wyfes in prison to
die the death, at the appointed tyme, for
their sakes. When the daye of execution
was come, and the matter fully knowne,
the Lacedemonians stode in admiration,
and

Friendship.

and gaue these faithfull harts high praise,
and pardoning both them , and their hus-
bandes , sent them home wylth great re-
wardes , to the incouragement of others,
to tread the like steps of honest loue. Pan- Panthea.
thea, when she hard that her husband was
slaine in battayle , rannis forthwith with
a mourning hart to the dwolefull place,
where he lay , whom after she had beway-
led her fill , and had bathed her selfe in his
bloude , tooke the same vnhappye launce,
wherewith he was slaine , and gozed her
selfe to the hart . The lyke is reported of
Porcia, Brutus wyfe. Martiall also in-
teth, howe that Alcesta , the wife of king
Admetes , vnderstanding by the Oracle
of Apollo , that her husbandes gricuous Porcia. If Alceste
be deade,
good Ladie
disease , wherewith he was soze payned ,
coulde not be cured , but by the bloude of reuiue her
a deare friend , kylled her selfe , saying that not againe.
Admetes had not a dearer friend , than shē was,
was , which thing when the king hard , he
finished his lyfe , with the lyke death , sup-
posing it more better to couple themselues
together by one ende , than seperated , in
teares to bewaile the lack of so true hear-
ted ,

The Flower of

Paulina.

ted, and louing spouse. In lyke maner Paulina the wyfe of Seneca, when shē had intelligence that hir husbande by the commaundement of Nero had by cutting of his vaines bledds himselfe to death, did also cut hir owne vaynes, to accompanye hir god husbande in the lyke ende, had not Nero preuenting hir purpose, caused hir vaines to bē stopped vp againe.

Triara.

What shall I speake worthily of Triara, the swēte spouse of Lucius Vitellus, who so intirely loued hir husbande, that she accompanied him in the warres being a woman, aduenturing daungers with a manly courage, ryding alwayes next hir belovued mate, to garde him, and to be partaker of his chaunces, god, or bad. Did not Iulia, Pompeius wife, erp̄esse the signe of a most louing heart, who when she sawe hir husbandes coate brought into the City all imbrued with gory blood, fell into a sondaine sound, scriching most ruthfully, and bitterly crying: O Pompei, Pompei, farewell. And being with childe, brought forth in extreme pangues hir vntimelye fruite, whiche immedately with h̄ mother, yelded

Iulia.

Friendship.

yielded vp h gasping breathe, whose deaſhs
were bewayled with many teares . Plinic
the yonger , in an Epistle writeth of a fi-
shers wife, that finding no meanes to cure *A notable*
an intollerable disease of hir husbandes , & example of
ſoze lamenting his paines , that daylye in a fishers
creased , perſwadcd him, that one of them wife.
Shoulde ſlay the other, and in the ende con-
cluded , that they both ascended to the top
of a high rocke , which hung ouer the ſea ,
and being both coupled together , threwe
themselves downe , and were drowned . I
could occupie you , quoth the Lady Iulia ,
till to morrow this time, with lyke ſtozieſ ,
of wortheſie women . But theſe may ſuffice ,
to ſhewe the loue of the wife to hir husband ,
and to let you understande also , Maſter
Gualter , that there hath beene alwayes
women as louing , as men . No doubt Ma-
dam , quoth he , ye loue paſſingly , when yee
do loue , and you hate as extremelye , when
yee doe hate . W herfore it were a goodly
matter , if you coulde bring your married
women vnto a meane . Not ſo , quoth the
Lady Iulia , I will haue no meane in loue . *No meane*
And when the woman hath thus growne *in loue.*

ded

The Flower of

*Shamefast-
nesse.*

*The shame-
lesse crea-
ture is
voyde of all
virtues.*

ded the perfite rootes of loue , and planted
this Friendly Flower, in a saythfull hart,
she must be as curious as Maister Pedros
good husbande in preseruing it against all
tempestuous stormes , and from all venti-
mous wædes . The greatest helpe where-
to is shamefastnesse , which is of such po-
wer , and vertue , that it sufficeth alone
to defende it against all weathers . And if
so be that there were but one onely vertue
in a woman , it might well be shamefast-
nesse . For as in a creature voyde of shame ,
there is nothing founde worthy of com-
mendation : so in the Woman indued
with that vertue , is not any thing worthy
of reprehension , & there is the roote of god-
lines , where springeth y branch of shame-
fastnes , which is the onely defensice that na-
ture hath giue to women , to keepe their re-
putatiō , to preserue their chastitie , to main-
teine their honor , & to aduance their praise .
How farre therfore are ye men ouerigne ,
when you onely inquire of their beautye ,
substance , and parentage , leaving vertue
beside , & that most excellent gift of shame-
fastnesse , which is the chiefeſt dolorpe , the
greatest

Friendship.

greatest inheritaunce , and the precious Jewell that a woman can bring with her. There is another great magnayner of this Flower ; & that is the goodlye grace of *Obedience*. For reaso it is that we obey our Husbandes. God commaundeth it, and we are bounde so to doe . I know not, quoth the Lady Isabella, what we are bounde to do, but as meete is it, that the husbande obey the wife, as the wife the husband, or at the least that there bæ no superioritye betwene them , as the auncient philosophers haue defended. For women hane soules as wel as men, they hane wit as wel as men, and more apte for procreation of children, than men . What reason is it then, that they should be bound, whome nature hath made free : Paye , among the Achaians, The A- woman had such soueraigntie, that whatsoe chaians. ever they commaunded , their Husbandes obeyed. Pea, Plutarch saith, that the man swapt the house, dress the meate, and did all other necessaries , where the woman go- verning the house, and keping the money, aunswered all matters , and whiche woorse was, they corrected them at their discretiō.

What

The Flower of

Parthians,
and Thra-
tians.

The Nu-
midians &
Lydians.

What did shē , quoth Maister Gualter ,
& might shē beate hym too : Mary lo . Here
is the matter , that some of our Dames in
this Countrie take so much vppon them .
They think belike that they be in Achaia .
But sure if I had bene amongst those wo-
men : you would haue done , quoth the La-
die Isablla , as they did . For Dogs barke
boldely at their owne maisters doore . Be-
lieue not daughter , quoth the Lady Iulia ,
neither those ignorant Philosophers , nor
these fonde customes . For contrary also to
this , the Parthians , & Thracians accoun-
ted not of their wiues , more than of slaues ,
so that after they had borne them a dozen
children , or more , they sold the mothers at
the common markets , or exchaunged them
for yonger . For vpon that law , quoth the
Lady Isabella . But what saye you to the
custome whiche Dionysius Alicarnasseus ,
wryteth of the Numidians and Lydians ,
where the woman commaunded within
dores , and the men without . Pea marie
quoth the Ladie Aloisa , that was a iust
law , where the commaunding was equall .
Not so , quoth the Lady Iulia , for though

it

Friendship.

It were better than the other two : yet not tollerable amongst vs ; neyther was the soueraignetie so equallie deuided , as you thinke. For if the woomā keepe alwaies hit house , as duetie is , the man standeth euer at hit comandement. For as long as she is within , though he commaund her without , this lawe byndeth hit not to obey. Wherefore in my opinion al those Barbarian customes are to be disannulled , and contynued of Christians. Ye say well , Ma-
dam , quoth M. Erasmus. For in dede both
divine , & humaine lawes , in our religion
giueth the man absolute authoritie , ouer The man
the wooman in all places. And , quoth the bothe by rea-
Lady Iulia , as I sayde befoze , reason doth son , and
confirme the same , the man being as he is , law , hath
moll apt so ; the soueraignetie being in go- the soue-
uernement , not onely skill , and experiance raigntie
to be required , but also capacity to compre- ouer his
hende , wisedome to understand , strength to wjse .
execute , solicitude to prosecute , patience to
suffre , meanes to sustaine , and aboue all
a great couraige to accomplithe , all whch
are commonly in a man , but in a wooman
verye rare . Then what blame deserue

C.J.

those

The Flower of

A hard
aduenture
hapneth to
him that is
matched
with a
screw.

The woman
must be o-
bedient to
hir husband

those men that doe permit their wyues to rule all , and suffer themselves to be com- maunded for company. A hard aduenture, quoth Mayster Gualter , hapneth to that man , which is matched with a maisterly shrew. For she being once past shame, not onely blabbereth out all , that she knoweth, but thundereth oute that also , which his mad head conceyuelth , or hir fantasticall braine dreameth of, and yet will she main- taine, that she is never angrie, or speaketh without great cause. There be, quoth the Ladye Iulia , some such women, but I doe utterly condemne them . For this maryed woman , whome I haue taken vpon me to discribe, must of duetie be vnto hir husband in all things obedient, and therefore if he, sometimes moued, do chance to chide hir, she must forbeare. In doing whereof he shal neither eate y more at his dinner, nor shal haue the lesse appetite to hir supper. The wise woman must consider, that hir husband chydeth , eyther without reason, or hath god cause. If reason moue hym, then of dutie she is bound to obey, if other- wise, it is hir part to dissemble the matter.

For

Friendship.

For hit nothing can a wyse shewe a greater wisedome, than in dissembling with an importunate husbande. Hir honestye, hir good nature, and hir prayse is shewed in nothing moze, than in tolerating of an vndiscrete man, and to conclude, as the woman ought not to commaund the man, but to be alwaies obedient: so ought he not to suffer himselfe to be commaunded of his wif. Seneca, in his tragedies of this matter sheweth a notable example. In the warres of Mithridates, & the Romaines, *A notable example.* all the soldiours in Rome were commaunded to be in rediness, to attend vpon Silla the Consull. This edict being published, the officers came to an olde knights house, to will him to prepare himselfe. But hys wife withstood them, and sayd, that he was not at home, & that he shoulde not go. For quoth she, though perchaunce he were able, yet being an olde Shouldiour, and exempted from the warres, I will not giue him leaue. Whereat the officers being astonied, enformed the Senate thereof, who forthwith banished the olde Knight, for suffering himselfe to bee commaunded

E.g.

by

The Flower of

*The good
name of a
woman is
verie deli-
cate.*

*The good
married
woman must
be resident
in hir owne
house.*

by his wife, and hir they kept in prison during his exile for presumption. The married woman, must be also verie carefull, and circumspect of hir good name. For a good name is the flower of estimation, and the pearle of credit, which is so delicate a thing in a woman, that she must not onely be good, but likewise must apeere so. For you men are naturally so malicious, that you will judge as well of y^e you suspect, as of that which you see. The chiefeſt way for a woman to preſerue and maintaine this good fame, is to be resident in hir owne house. For an honest woman in sobernes, keeping well hir house, gayneth thereby great reputation, and if ſhe be euill, it diueth away many euill occasions, and stoppeth the mouthes of the people. In keping at home, all things ſhall be better gouerned, hir husbandes hart better cheered, all euil ſuspicions depelled, angers aduoided, expences diuinished, and the great excesſe of apparell not required, wherein we are commonly ſo curious, that otherwife being naturally great sauers, onely therein are we as great wasters, which thing is aduoyded

Friendship.

aduoyded by the wyues honest keeping at home. I cannot but maruaile, how a w^man of estimation can delite in gadding a^great w^may^m brode, to be a gossiper, hausing at home hir stars in ap-
husbād to conferre with, hir ch^{ld}ren to in^mparcell.

Struct, hir family to lōke vnto, hir kindred to please, and the euil tongues to appease, Seneca sayth that his aunt for^m sixtene yea-
res space, whiles hir husbande was in E-
gypt, neuer went out of hir owne house. Faunus king of the Aborigines, had a
wife named Fauna, who after shē was Fauna.
maried, would neuer lōke vpon any man
sauing hir husbande, in doing whereof, she
gate such reputation, þ after hir death shē^m
was honoured for^m a Goddess. Licurgus
cominaunded that no woman, at anye
tyme shoule go out of hir house, sauing at
certaine festiuall dayes appointed. For^m the
maried woman, saith he, hath nothing else
to doe, but eyther in the temple to pray to
the Gods, or at home to instruct hir chil-
dren. My meaning is not in reciting these
examples, to haue the maried wyfe conti-
nually lockt vp, as a cloystred Nonne, or
Ancres, but to consider hereby, what re-

E.ly. spect

The Flower of

Lucretia

*The woman
must awyd
suspicious
companes.*

*The Nu-
midians.*

spect she must haue in going abroade, and what a vertue it is to keepe well hir house. Lucretia the famous Romaine Ladye, obteyned not so great praise in excelling others in beuty, and parentage, as shae did in being founde at home a spinning, and carding with hir maydens, where as the other Romaine Matrones, were ro-
muning abroade in feasting, and banqueting, when their husbands came from y warres to visite them. As the wife must be thus ware in going abroade: so must she be as carefull what is done at home, on hir part not to sit ydely, nor to permit any one sus-
piciously to come vnto hir, speciallye hir husband being not at home. Plutarch tel-
leth of a custome among the Numidians, that their husbandes being abroade, the wiues kept alwayes their doores shut, and there was a lawe inuiolable, that who so ever knockt at such a doore, so shut, should therefore lose his hande. To be brieke, not onely in chasitie of bodye, but in honestie of behaviour, and talke, doth the womans honour, and good name consist, and is also maisteyned. These bee on the womans

Friendship.

mans behalfe, the greatest nourishers, of this matrimoniall Flower, wherewith being adorned she shall please God, content her husbande, and get honour of all persons, without which, all triun attye, all ouwarde painings, and garnishings are nothing. For what auayleth it a man to haue his wife of excellent bewtie, great possessions, god parentage, and wel friended, if ther wishal she be shameles, prowde, curst, and dissolute. Also for the perfiting of this maried woman, certeyne outward qualities are to be required, as to looke well to her huswifery, and not onely to see that all be done, but that all be well done, to the contention of her husbande, euен in thinges of least importaunce, and to occupie her selfe accordingly, not to sit alwapes ydle, but to spende her time in some profitable exercise, as with her needle, and rocke, or suche otherlike, which in times past, haue bēne in great reputation amongest the greatest Ladies, so that Salomon commanding a god woman, sayth that she sought wōll, & flax, and wroughe by the counsaille of her handes. It is also

The maried woman must be skilfull in huswifery.

The woman must not be ydell.

The Flower of

Cookerie.

a great want in a woman, if she be vnskilfull in dressing of meate. For it is the chiefeſt point of a houswife to cherishe hir hufbande, who being ſicke, will haue the beſt appetite to the meate of hys wyues dressing, and if ſhae then cherishe hym well, hee will loue hir the better euer after.

Strato-
macha.

Stratomacha y wyfe of king Deiotarus, whensoeuer he fell ſicke, was his cooke, his phisition, and his chirurgion, which wortbie qualities ſo eſteemed of ſuſe a noble Quæne, why ſhould not the married weman labour to haue them, ſeing that thereby, ſhe ſhal enlarge y Flower of Friendſhip betwene hir & hir hufbād, whose face muſt be hir daylie looking glasse, wherein ſhe ought to be alwayes prying, to ſee whē he is merie, when ſad, when content, and when diſcoſtent, wherto ſhe muſt alwayes frame hir owne countenance. Why, quoth the Ladie Isabell, what if he bee mad, or dronke, muſt we then ſhew the like countenance. If you perceiue him in ſuch caſe, quoth the Ladie Iulia, ſpeake him ſayre, and flatter him, till you get hym to bed, and there reprehende him louingly, with kissing

The face of
the hufbād,
the looking
glasse of the
wyfe.

Friendship.

kissing and imbrasing, that he maye perceue it to come of pure loue, more than of malice, for better were it to conuert him louingly in gentlenesse, than to controle him frowardly in shrewdnesse. It is most true, quoth M. Pedro. For in this point, we are not muche vnylike to wylde and sauage beasts, as the Lyon, or the unicorne, which by force can not be tamed, but by humilitie, and gentle meanes, so men must that who will reclayme vs, must auoyde berafformed all contraryng, and vexation of minde, by gentle wherof I could tell you a pretie story, that nesse. of late yeares happened to a gentlewoman, that by suche gentle wyles reclaymed her husband, being farre gone, but I shoulde iniurie the Lady Iulia, to entermeddle so farre in her charge. Not so, quoth she, but you shall greatly pleasure me therein, wherfore I pray you let vs heare it. There Micer was, quoth he, a Gentleman of good cals Pedro telling, that greatly delighted in hunting, lech a pretty who on a daye, neere to a little village entale howe a countred with a wrore Wydowes daugh, woman reter, a simple wench, but somewhat snowte claimed her sayre, whose gaye eyes, had so intrapped her husband.

thys

The Flower of

Thys folye hunter , that vnder the colour
thereof , he oftentimes resorted vnto hit ,
and laye diuers nightes out of hys owne
house. When his wife , being both fayre ,
wise , and vertuous , vnderstode thereof ,
as well by his demeanour , as by other
coniectures , lyke a wise woman she dis-
sembled the matter , and kept it secrete to
hit selfe , not altering eyther countenance ,
or condicions towardes hym , but on a
time , when she was assured , that he was
gone another waye , bied hit to the house ,
where she learned of the yong woman the
whole circumstance , fayning hit selfe to
be his sister , and when she had viewed the
chambers , and bedding , wherein he laye ,
which was verie homely , she returned
home againe and crast vp a good bed , well
furnished , and hangings , with other ne-
cessaries , which as secretly as she coulde ,
conuayde thither , desiring both the olde
woman , and hit daughter to be good to hit
brother , and see that he wanted nothing .
The next day , came this gentlemā home ,
and according to his custome , went a hun-
ting to his old haunt , where he seeing this
newe

Friendship.

newe furniture, marueyed much thereat, and inquired what the matter ment. The old mother aunswered, that a sister of his had bene there, and wylling them to cherishe hym well, gaue them besides certayne money. The gentleman understandyng then how the world went, and knowyng it to bee hys Wylles doing, returned soorthwith home, and demaunded of hir the truth, and what shée ment therby, who denied it not. The cause why, quoth shée, I sent suche furniture thither, was, bicause I vnderstanding howe daintilye you were accustomed to lie at home, daubbed you might by suche harde entertaintement haue gatten saine harme. He shold, quoth the Ladie Aloisa, haue had a bed of nettles, or thornes, had it bene to mee. For sure I would not haue bene the cherisher of my husband in his vnchristiness. And so shold you haue made him worse, quoth mayster Pedro. But it happened muche better to this gentlewoman. For he being overcome by hir vertue, liued content with hir euer after. This storie, quoth the Ladie Iulia, hath well holpen me forwarde,

for

The Flower of

For the which I thanke mayster Pedro, &
now to continue my purpose, I saye, that
verie circumspect, and warie must the wo-
man b^e in reprehending of hir husbande
in suche great matters. For in things of
small importance, the best wil be for hir to
dissemble, noting diligently the tyme, the
place, and the maner in doing. The best
tyme is, when anger, and malincholp
raigneth not, and in any case, let no per-
son be in place, to heare hir. For it is a
wise mans griefe, to beare the open re-
profe of his wife. The best place, is, as I
sayde, when they are both in bed, a place
appointed for reconcilementes, and renu-
ning of loue, and friendship, let your words
not be spitefull, but louing, kinde, gentle,
merie, and pleasant. For though the wo-
man euerie where, ought to be merie with
hir mate: yet muste she chiefly in bed,
thereby to shewe what loue sh^ee beareth
him, where sh^ee maye lawfully poure out
into his bosome all the thoughts, and se-
crets of hir louing hart. But now to con-
clude, and knit vp the married womans
office in mainteyning and conserving this

Flower

Friendship.

Flower of Friendship in holye Matrimonie, she must being of hir selfe weake, and vnable besides hir owne diligence, put hir whole trust in the first, and p̄tin. ^{The maried} cipall authoꝝ thereof, whome if she serue ^{woman must} saythfullye, wyll no doubt, make thys ^{put hir} Flower to spring vp in hir abundantly. ^{trust in} For daylie we maye see a soule deformed God. woman, that truely feareth, and serueth God, so well beloued of hir husbaude, as if he were the fayrest of beltie in a Countrie, and women boyde of Gods fauour, and grace, what qualities soeuer they haue besides, selidome, oꝝ never enioye they the happie estate of Matrimonie, noꝝ shall they euer attaine to the sweete, and perfite smell of thys molte delectable Flower of sposall amitie, and friendship. I thinke verily, quoth maister Pedro, if eyther Medea, oꝝ Circē coulde haue obtayned this Flower, as cunning inchaunters as they were, to haue tempered theyr charmes withall, Circes had not so soone lost hir Vlysses, noꝝ Medea forgone hir welbeloued Iason. Herewith the whole assembly rysing vp, gaue the Ladye Iulia
h̄r

The Flower of

hir deserved prayse , and thankes , and the
Ladie Aloisa laying a side hit soueraign-
tie, went all out into the Garden , where
wee roming about the pleasaunt allies, dis-
coursed a newe of that which had beene
sayde, both by the Lady Iulia and of my-
ster Pedro, which was very well bozen a-
way. But the Ladie Isabella, who in this
seconde debating fell to my lot , at our de-
parting required me for hir sake, to penne
the whole discourse of this flagrāt Flower.
For quoth she, your quiet silence both these
dayes , assureth mee, that you haue well
considered thereof, and therewith the reast
of the ladies ioyned with hir, at whose
importunate request , with the
helpe of my friend Maister
Pedro , and others , I
haue aduentured to
publishe this
Discourse.

FINIS.

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